لذتِ ذکر اور لطفِ ترکِ گناہ

# The Enjoyment Of Zikr And Pleasure In Giving Up Sin

Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
**Muhammad Akhtar Saheb**
Daamat Barakaatuhum

Kutub Khana
**MAZHARI**
Gulshan Iqbal
Block No. 2,
Post Box No. 11182
Karachi. Ph: 4992176

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**Muhammad Akhtar Saheb**
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[1] *The remembrance of Allah Ta'ala.*

[2] *Men of Allah Ta'ala.*

[3] *Witnessing the countenence of Allah Ta'ala.*

[4] *Effort and endeavour on the path of Allah Ta'ala.*

بسم اللہ الرحمٰن الرحیم

نَحْمَدُهٗ وَ نُصَلِّیْ عَلٰی رَسُوْلِهِ الْكَرِيْمِ ؕ اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ

وَقَالَ تَعَالٰى: وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ؕ

*"O you who believe, fear Allah and adopt the company of the Truthful (those who abstain from sin). And for those who strive on Our path, We will most certainly open from them avenues of guidance."*

**The topic being discussed these days is the seven types of people who will be granted the shade of the Arsh[1] by Allah ﷻ. Those who will be granted the shade of the Arsh will be forgiven without any reckoning or accounting. This is because, where there will be reckoning and accounting, there will be no shade. Since Allah is calling these types of people into the shade, it proves that they will be forgiven without any reckoning or account. Can one ever imagine a kind and compassionate person inviting one into his home, granting one refuge and thereafter involving one in some calamity? Since this cannot even be imagined about the Kind and Compassionate people of the world, how can it ever be possible in the case of Allah ﷻ Who is the most kind and the most compassionate that He calls someone into the shade of His Arsh and thereafter involves him in punishment? Only those for whom forgiveness is destined will be called into the shade of the Arsh. Of the seven types of people, I have already discussed three.**

[1] *The Mighty Throne of Allah* ﷻ.

## A UNIQUE COMMENTARY OF A JUST RULER

**I had mentioned that with regard to a just ruler, one who is a Khalifah[1] or king of a country, who is kind and just to his subjects, people will say, "Such kingdom and rulership is not even visible in our wildest dreams. How then can we become just rulers and acquire the shade of Allah's سبحانه وتعالى Arsh?" On this point I had mentioned that if we establish just rulership over the five or six feet of our bodies, we too, will be counted among the just rulers, that is:**

- **If we do not cast evil glances, we have established justice over the province of our eyes.**
- **If we do not fulfill the inner demand to listen to music, we have established justice over the province of our ears.**
- **If we do not intentionally entertain evil thoughts and derive pleasure from such thoughts, we have established justice over the capital and central administration.**
- **In this manner, every believer who maintains control over his limbs and organs will be considered a just ruler because the heart is the capital, the central and focus of control.**

**Such a person has acquired amazing strength in the capital of his heart through companionship with some friends of Allah سبحانه وتعالى. His heart has become very strong. He has established a just pleasure. Allah سبحانه وتعالى grants him such shame and a sense of self respect and honour whereby he abstains from importing the evil actions of deriving impermissible pleasures. Along with this, Allah سبحانه وتعالى also grants him protection of the heart whereby he realises, "I am eating the food provided to me by Allah سبحانه وتعالى.**

*[1] A depty - a ruler of country.*

How then can I derive the ability to see by means of this food and use that ability to disobey Him? How can I look at someone else's mother, sister, daughter or aunt? How can I look at beardless youth or such youth who have a very slight beard? Allah ﷻ grants him such a sense of shame that he protects all his limbs and organs from disobedience to Allah ﷻ. Thus, he is granted salvation from shamelessness and salvation from a life lacking in nobility.

### The unending, unlimited and incomparable enjoyment in zikrullah

This person now submits all his limbs and organs to the obedience of Allah, he saves himself from the pleasure derived from disobedience and thereby finds within himself his beloved Allah ﷻ. As a result of this, he discovers such intense enjoyment which makes him forget pleasures and enjoyments of both the worlds.

لذتِ دو جہاں ملی مجھ کو تمہارے نام سے

مجھ کو تمہارے نام سے لذتِ دو جہاں ملی

*I have attained the pleasures of both worlds*
*through Your Name.*
*Through Your Name, I have attained the*
*pleasures of both worlds.*

In fact, I go as far as saying, Allah ﷻ will grant pleasure far more than can be experienced in both the worlds. This couplet of (Hazrat) Akhtar regarding the enjoyment in Allah's name you have heard over and over again:

وہ شاہِ دو جہاں جس دل میں آئے

مزے دونوں جہاں سے بڑھ کے پائے

*That King of both the worlds, in whose heart He comes,*
*Pleasure in excess to both the worlds he experiences.*

The pleasure and enjoyment in Allah's name is incomparable, unending and limitless.

## The cause of the ahlullah's independence from finite beauty and it's example

When the heart will experience the pleasure in taking the name of Allah ﷻ, then the pleasure experienced in finite things will drop from one's sight. One's experience from a worldly point of view proves that one who has lived in the bright sunlight cannot be fooled by the dim light of the stars. This is why the planet closest to the sun is called Mercury. Scientists have explained that Mercury has not been given a single moon because it remains brightened by the sun all the time. This is why no moon is required there. Even if it had a moon. the light of such a moon would not be visible at all. Similarly, one whose heart is brightened by the sun of the closeness of Allah ﷻ, one who is the companion of the Creator of the sun, has so much light in his heart that all the combined lights of the universe compared to the light of Allah ﷻ is totally insignificant in his sight. His inner condition is expressive of this condition:

یہ کون آیا کہ دھیمی پڑگئی لَو شمع محفل کی
پتنگوں کے عوض اُڑنے لگیں چنگاریاں دل کی

*Whose coming has caused the brilliance of the gathering to diminish?*
*The specks of light have been subsituted by sparks spurting forth from the heart.*

بس ایک بجلی سی پہلے کوندی پھر اس کے آگے خبر نہیں ہے
مگر جو پہلو کو دیکھتا ہوں تو دل نہیں ہے جگر نہیں ہے

*It was but a single thunder bolt that struck*
*Thereafter I know not,*

*but when I looked within my bosom there*
*was no heart, no soul.*

ترے جلوؤں کے آگے ہمت شرح و بیاں رکھ دی

زبانِ بے نگہ رکھ دی نگاہِ بے زباں رکھ دی

*In the presence of Your extreme beauty my courage*
*to elucidate and lecture has been set aside,*
*My eyes without words have been set aside, my tongue*
*without sight has been set aside.*

## compared To the pleasure of allah ta'ala's didar, paradise will be insignificant

This is why my beloved Murshid.[1] Shah Abdul Ghani Saheb Phoulpoori (رحمۃ اللہ علیہ) used to say while quoting a Hadith "When the Didar[2] of Allah سبحانہ وتعالیٰ will take place in paradise, no inhabitant of paradise will remember any bounty of paradise. Each one will have their gaze fixed on his Master and Creator." This is proof that there is no pleasure, there is no enjoyment in this world as well as in the hereafter compared to Allah سبحانہ وتعالیٰ and compared to taking Allah's name. Had the pleasure of the bounties in paradise been greater than the Didar of Allah سبحانہ وتعالیٰ the inhabitants of paradise would remember them even while experiencing this Didar. Instead, the inhabitants of paradise will completely forget paradise on witnessing the countenance of Allah سبحانہ وتعالیٰ.

## the enjoyment of taking allah ta'ala's name is even greater than paradise

Similarly, one who has already experienced the enjoyment and pleasure of Zikrullah of taking Allah's name in this world, becomes independent of all the combined pleasures of both the worlds. From this we learn that the pleasure and enjoyment of Allah's name is totally incomparable, infinite without beginning and without end. The enjoyments and pleasures of paradise have a beginning but have no end while the pleasures and

[1] *An expert spiritual guide.* [2] *The sight of Allah Ta'ala.*

enjoyments of this world has a beginning and will certainly come to an end. Therefore, the **Ahlullah**, let alone the pleasures and enjoyments of the world, experience pleasure and enjoyment within their hearts even more than the pleasures and enjoyments of paradise. One whose heart finds tranquillity in taking the name of Allah سبحانه وتعالى does not even allow the whispering of pleasure and enjoyment derived from non-Allah to even approach his heart. Those who have resorted to finding peace and tranquillity in anything besides Allah سبحانه وتعالى who are deriving such peace and tranquallity or have the intention to do so are those deprived souls who have not tasted the pleasure and enjoyment in Allah's name. Our Allah, after all is Allah! The master and friend after all is the master and friend! His splendour is indeed amazing. It is He who grants rulership and kingdom to those sitting on simple straw mats and sack cloth. It is He who grants the enjoyment of **biryani**[1] and other delicious dishes in simple **chutney** and bread. Whenever one of His friends spreads his prayer rug, be it in the wilderness or on the banks of some river, He grants them the intoxication of being a ruler and king as a result of which all other pleasures and enjoyments are reduced to nothing in comparison.

What does the intoxication of kingship have to offer? What do the beauties of the world have to offer? What reality does the beauty of all the beauties of the world have? If at precisely the time a person has his beloved lovingly wrapped in his arms and he is whispering sweet words to prove his loyalty, his willingness to sacrifice his very life for her, and at that very moment, she happens to have a case of the running stomach, I place the **Qur'aan** on such a person's head and ask him, "Tell me what your condition will be at that time? Will you drive this beloved away or not? Will you not flee from there? On the other hand, those who are the men of Allah سبحانه وتعالى are intoxicated by the enjoyment of Allah's سبحانه وتعالى name without submitting to the

[1] *A tasty dish prepared with rice and meat.*

vile and distasteful location of the worldly beloved's 'ground floor'. Their hearts experience such a level of peace and tranquillity that if a person who has not found any peace and tranquillity anywhere in the world, comes into their company and sits with them will, Insha-Allah, find himself in a state of peace and tranquillity. If one can find peace and tranquillity in the company of men of Allah, what level of peace and tranquillity will one find in the name of Allah سبحانہ وتعالیٰ

﴿ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ﴾

*"Take heed! Only in the Zikr of Allah do hearts find tranquillity."*

The One in whose name there is the effect of peace and tranquillity, what will His being be like? When Allah سبحانہ وتعالیٰ will be found in the heart, in other words, when Allah سبحانہ وتعالیٰ manifests Himself with His Special Light, how much peace and tranquillity will one experience?

## The elevated condition of Hazrat Shah Abdul ghani saheb phoulpoori (رحمۃ اللہ علیہ) and his splendid state of love

My Murshid Shah Abdul Ghani Saheb Phoulpoori (رحمۃ اللہ علیہ) used to say with regard to the above verse-today I am informing you all about my Shaikh[1]. My Shaikh informed me in the Eid-gah[2] in Sarai Mir in Azamgarh (India) while I was studying there. The Salah used to be performed in the Eid-gah because the Madrasah[3] was a poor one and could not have a Masjid[4] constructed. Trees were planted all over the Eid-gah. The moonlight was filtering through the leaves of the trees and falling upon my Murshid Shah Abdul Ghani Saheb Phoulpoori (رحمۃ اللہ علیہ) while he was busy performing Awwabeen[5] Salah after

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[1] *Spiritual guide.* [2] *The place located outside a town or city reserved for performance of Eid Salah.* [3] *An institute of Islamic learning.*
[4] *The place where Muslims worship Allah Ta'ala.*
[5] *This is a form of optional prayers performed after the Maghrib Salah.*

Maghrib[1]. He was an amazing lover of Allah ﷻ. This was during the summer months and he was wearing a thin Kurta[2]. He was standing below a tree preoccupied with his Salah while the moonlight filtered through the leaves of the trees and illuminated him as if he was shining in that moonlight. After completing his six Rak'ats of Awwabeen he turned towards me and said, "Hakeem Akhtar, I was born in the Mehrab[3] of this very Eid-gah." I replied "Hazrat, I do not understand the meaning of your words." He then said, "When Hazrat Hakeemul-Ummat, Mujaddidul-Millat Moulana Ashraf Ali Saheb Thanwi (رحمۃ اللہ علیہ) came to Azamgarh, it was in the Mehrab of this very Eid-gah that I became Bay'at[4] at his hands. Therefore, I refer to this as my place of birth. When a person becomes Bay'at at the hands of some man of Allah ﷻ, it is the beginning of new life for him. At the time of Bay'at, Hazrat Hakeemul-Ummat put me to a severe test as well. It was a very difficult test. While making me Bay'at, he said to me, 'Say, I am becoming Bay'at at the hands of Ashraf Ali.' Allah ﷻ assisted me and saved me from disgrace. I immediately said, I am becoming Bay'at on the hands of Hakeemul-Ummat, Mujaddidul-Millat, Hazrat Moulana Shah Ashraf Ali Saheb Thanwi (دامت برکاتہم). Had I merely said, "I am becoming Bay'at to Ashraf Ali," my Murshid would have thought, "I have come into contact with nothing but a simple villager, for he has repeated my words as I have mentioned them." Thus, I passed this test.

Thereafter, Hazrat asked me to remind him to have the correspondence posted the next morning at ten. I remained restless the entire night making Dua[5] "O Allah ﷻ! Let me remember at the appropriate time." Precisely at ten the next

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[1] *This is the compulsory prayer which is performed after the sun sets.*

[2] *The long shirt worn by Muslim men.*

[3] *The arched niche wherein the leader of the congregation stands in order to lead the prayer.*

[4] *The act of spiritual initiation into a spiritual chain or order.*

[5] *Supplicating in the court of Allah Ta'ala.*

morning Hazratwala, Shah Abdul Ghani Saheb (رحمۃ اللہ علیہ) handed over the letters to me. I expressed gratitude that Allah سبحانہ وتعالیٰ saved me from embarrassment because Hazrat was not one who lived in this world. At all times he was intoxicated in the love of Allah سبحانہ وتعالیٰ. Thus, how would Hazrat remember such worldly matters. (It was due to maintaining the honour of my Shaikh that I remembered and in turn reminded him.)

On one occasion he said to me, "Hakeem Akhtar, as such, the path of Allah is a difficult one but if one puts one's hands in the hands of a man of Allah سبحانہ وتعالیٰ it not only becomes easy but enjoyable as well."

مجھے سہل ہوگئیں منزلیں کہ ہوا کے رخ بھی بدل گئے
ترا ہاتھ ہاتھ میں آ گیا تو چراغ راہ کے جل گئے

*The destinations have become easy for me to reach,*
*even the wind has changed direction,*
*After putting my hand in your hand even the lamps*
*on the path have become lit.*

On one occasion he mentioned, "When I went to Thana Bhawan, Hakeemul-Ummat Thanwi (رحمۃ اللہ علیہ) got up from his place of sitting, moved a few steps forward and hugged me after which he said:

اے آمدنت باعثِ صد شادی ما

*"O Abdul Ghani, your coming is a source*
*of limitless joy to me!"*

Hazrat (رحمۃ اللہ علیہ) also mentioned, "I took some special butter for Hazrat (رحمۃ اللہ علیہ) from Phoulpoor made from the milk of my own buffalo which I used to feed chick peas, oil-cakes, etc. The clarified butter had an excellent fragrance. When I presented this clarified butter, Hakeemul-Ummat, Mujaddidul-Millat, Hazrat Moulana Shah Ashraf Ali Saheb Thanwi (رحمۃ اللہ علیہ) took

a whiff of it and said, "Khalifah Ijaz, put this butter away. I will eat it with hot kitchrie[1] and will not give it to any one." It appears that the Ahlullah bring joy to the hearts of theirs friends. Otherwise, this idea could not have been kept in the heart without mentioning it at all. Yet, Hakeemul-Ummat, Moulana Thanwi (رحمۃ اللہ علیہ) mentioned it and brought joy to Moulana Abdul Ghani Saheb (رحمۃ اللہ علیہ).

The act of worship performed by my beloved Shaikh, Shah Abdul Ghani Saheb (رحمۃ اللہ علیہ) were all filled with love. I have never seen anyone else on the surface of this earth perform such loving worship. It used to appear as if a hungry person is relishing a dish of pilau or qormah. While making Tilawat[2] of the Qur'aan he used to actually lift himself off the ground due to the pleasure being experienced. At times, during the course of his Tilawat he used to loudly say اللہ ، اللہ which caused the very Masjid to vibrate. It was like the case of engine in which steam has built up tremendously due to which the driver allows the steam to escape otherwise the engine is liable to blow up. It appeared to me that if Hazrat (رحمۃ اللہ علیہ) did not utter that slagan of اللہ ، اللہ his very body would burst apart into pieces.

کیا کہوں آہ وہ مُرشد تھا مِرا کیا اخترؔ
چشمِ تَر نعرۂ ھُو چاک گریباں پایا

*What can I say besides draw a deep sigh on thinking*
*about who my Murshid was O Akhtar,*
*Eyes flowing with tears, slogans calling out to Him*
*and a shirt collar that was rent apart in the throes*
*of love for Allah Ta'ala.*

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[1] *A type of dish prepared with rice and daal.*
[2] *Recitation of Holy Qur'aan.*

Hazrat (رحمۃ اللہ علیہ) would not rest and find peace of mind until he completed his Ma'mulat[1]. On one ocaasion Hazrat's fever had risen to a hundred and four degrees in spite of which Hazrat (رحمۃ اللہ علیہ) did not leave out his daily recitals. He had a mat laid out in the Mehrab, a pillow placed against the wall, sat down and completed his Wazifas. For ten long years I witnessed Hazrat (رحمۃ اللہ علیہ) going from Phoulpoor to Sarai Mir but not a single occasion did I see him look either left or right at the shops he passed. He was all the time engaged in Tilawat of the Qur'aan, his gaze focussed in front of him. Whenever he came across any dung dropped by the cows and buffaloes of the farmers in the area, Hazrat (رحمۃ اللہ علیہ) would pinch his nose close with his fingers and stop his Tilawat. Thereafter he would say, there is fear of Kufr[2] in taking the name of Allah in the presence of a foul odour. This has been written by Imam Muhammad (رحمۃ اللہ علیہ). Once the cart used to pass such foul odours he resumed his Tilawat. This was a ten mile journey in total that he under took daily. (Hazrat) Akhtar too used to sit with his Shaikh in a state of Wudhu[3]. This was the good fortune granted to (Hazrat) Akhtar. One day he suddenly said to me, "Hakeem Akhtar, when tears are shed while making Dua, undersatand that your Dua has been accepted. Tears are a receipt of acceptance."

My Hazrat (رحمۃ اللہ علیہ), my Shaikh wrote a letter to Hazrat Thanwi (رحمۃ اللہ علیہ) in which he stated, "Hazrat, I am engaged in reciting اللہ ، اللہ and acting upon whatever you have prescribed. Through the blessings of your company, my faith and conviction have reached this level that while I am walking on this earth, it appears to me as if I am walking on the land of the hereafter. This world exists for me in name alone."

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[1] *The fixed round of daily recitals generally prescribed by one's Shaikh.*

[2] *Denying and rejecting the existence of Allah Ta'ala.*

[3] *Special type of purification of the hands, mouth and feet with water before performing Salah.*

یہاں تو ایک پیغامِ جُنوں پہنچا ہے مَستوں کو
اُنہیں سے پوچھئے دُنیا کو جو دُنیا سمجھتے ہیں

*Here, a message of madness has reached the intoxicated souls,*
*Ask about the world those who consider the world to have some reality.*

ہم نے لیا ہے داغِ دل کھو کے بہارِ زندگی
اِک گُلِ تَر کے واسطے ہم نے چمن لُٹا دیا

*We have accepted a wound on the heart while losing the spring of life,*
*In exchange for a single rose, we have forsaken the entire garden.*

صحنِ چمن کو اپنی بہاروں پہ ناز تھا
وہ آگئے تو ساری بہاروں پہ چھا گئے

*The wide expanse of the garden was proud of its blossoming beauty and fragrance,*
*But no sooner did He arrive, He overshadowed the entire garden.*

**This is the work of lions, the work of men of Allah سبحانہ وتعالیٰ to be able to trample underfoot all pleasures and enjoyment for the sake of Allah سبحانہ وتعالیٰ Coming back to the letter written by Shah Abdul Ghani Saheb (رحمۃ اللہ علیہ) How did I know about this letter? I once went to Sultanpur for some work and met there an elderly man by the name of Haji Abdul Wahid Saheb who was Bay'at to Hazrat Hakeemul-Ummat (رحمۃ اللہ علیہ) He informed me, "I will inform you about your Shaikh over a matter which you will hear from me alone, besides me no one else was present." Hazrat Hakeemul-Ummat said to me, "A letter has arrived**

from Azamgarh in which it is stated by the person who wrote it. While I am on this earth, it appears to me as if I am walking on the land of the hereafter." Hazrat Hakeemul-Ummat then said, "This person is the Siddeeq[1] of this time. He is amongst the Auliya-e-Siddiqeen of this era." Haji Abdul Wahid informed me, "This was the letter of your Shaikh Hazrat Moulana Shah Abdul Ghani Saheb." Aah! Such amazing conditions the men of Allah سبحانہ وتعالیٰ go through while in this world.

## The reward of mujahadah in giving up sin

It is due to bearing the pangs of sorrow based on giving up sins and tolerating the suffering due to Mujahadah that such stations are attained. My Shaikh also said, "The sesame seeds are washed and thereafter polished to such an extent that the oil within can be seen through the layer of skin that remains. If one were to prick it with a pin, the oil will seep out. These seeds are now strewn among rose petals as a result of which the sesame seeds easily absorb the beautiful fragrance of the rose because they have been shined and polished, they have undergone Mujahadah. Now, all the fragrant effects of the rose will enter these seeds. When these seeds will be pressed in a machine, it will become rose-oil because the effect of the rose has transferred into the sesame seeds."

Similarly, if these sesame seeds were to be strewn amongst jasmine, then they would become jasmine-oil. Imagine, from sesame seeds, rose-oil and jasmine-oil is being extracted. Whereas they are neither rose nor jasmine. Through excessive polishing they have been made very sensitive as a result of which they now have the ability to absorb the beautiful fragrance of the rose and the jasmine. In other words, the ability to draw benefit from the Shaikh has been developed in them. Similarly, those people who tolerate the sorrow experienced in avoiding

[1] *This is the highest category of the friendship of Allah Ta'ala that can be reached.*

sins, who bear the pain in the heart so that they do not displease Allah ﷻ by allowing Haraam[1] pleasures to invade their hearts, develop such sensitive hearts which now have the ability to take benefit from the Shaikh. One observes for example that the Shaikh has ten Mureeds[2] but the level of Taqwa[3] and their connection with Allah ﷻ is not the same. Proportionate to the level that each one has worked upon polishing and shining his Nafs,[4] he draws benefit from the Shaikh. People tend to say, a certain Shaikh has a hundred Mureeds but each one's condition is different. The basis of this difference is that the benefit derived by each one is not the same. Each person receives according to his own capacity. The effect of rain differs on mountains, stony ground and on soft soil.

## The path of becoming the beloved of Allah ta'ala

Today, I will inform you about two points:

- **One who has been blessed with a Shaikh from Allah Ta'ala who is Sahib-e-Nisbat[5] and has established a connection with him.**

- **Secondly, one who maintains the Zikr prescribed by the Shaikh along with which he resorts to some courage like the lion or like a brave man, who grits his teeth and makes the firm resolution not to resort to Haraam pleasures and thereby displease Allah ﷻ. He will be prepared to bear the pleasure and pain on the path of Allah ﷻ.**

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[1] *That which is forbidden by Allah Ta'ala.*

[2] *A spiritual disciple who bears allegiance to a Shaikh and obey his teachings.*

[3] *This is the spiritual station wherein the seeker develops the required fear of Allah Ta'ala which enables him to abstain from disobedience of Allah Ta'ala.*

[4] *The innerself which generally encourages one to disobey Allah Ta'ala.*

[5] *One who has established a firm bond and link with Allah Ta'ala.*

**Allah is the Most Merciful of all who show mercy. Will He not love one who bears such sorrow? If you have a heart in your bosom, think for yourself. If someone comes to meet you, but on the way those who are jealous of you tear his clothes and beat him up to such an extent that he is bleeding from several wounds, and in spite of this, he displays courage and love for you by saying,**

بلا سے جان جائے گی تماشا گُھس کے دیکھیں گے

*Immaterial whether my life is lost, I will witness the spectacle even if I have to force my way to the threshold.*

**When he meets you, will you embrace him or not? He is telling you, "I have tolerated great difficulties on this road to meet you, Your enemies beat me up as a result of which my clothes are torn and tattered, I have suffered these wounds and am still bleeding due to them. In spite of these sufferings, I will not leave your side." Tell me, if you have a heart in you bosom, will your heart not go out to such a person who has endured all this in the name of your friendship? Will you not be kind and merciful towards such a person? If the creation will display mercy and kindness, what about Allah who is the Most Merciful of those who show mercy? He sees that His servant controls his gaze and tolerates the sorrow of having to liquidise such desires to blood. On all such occasions of desire which he realises to be the cause of his Lord and Master being displeased, he liquidises such desires as a result of which a river of blood flows through his heart. Thereafter, it becomes impossible for him to hide this. Even if the entire world wishes to hide and conceal this condition of his, Allah does not allow it to be hidden or concealed. One who bears the burns of such sacrifice, such sorrow in the path of Allah, Allah causes him to shine to the entire world. Allah causes his spiritual fragrance to spread far and wide. Listen now to my couplet explaining this condition:**

ایک قطرہ وہ اگر ہوتا تو چھپ بھی جاتا
کس طرح خاک چھپائے گی لہو کا دریا

*Had it been but a single droplet, it could have been concealed,*
*How will it ever be possible to conceal an entire river of blood?*

If a person abstains from a single evil glance whereby a single drop of blood is shed by the heart, it could well be possible to conceal. Yet, in the case of one who is engaged in doing this night and day on the path of Allah ﷻ in order to please Him, who resorts to the courageousness of a lion, has within his heart an absolute river of blood. Whether the world sees it or not, Allah ﷻ definitely does see at all times that, "This particular servant of Mine, by continuously bearing the brunt of sorrow on My path is constantly passing through a river of blood." In such cases, will He who is the Most Merciful of all those who show mercy allow his blood shedding sacrifice to go to waste? If we as creation do not allow our friend's blood to go to waste without congratulating him and issuing him a just reward as well as making him our bosom friend of the higest calibre, then what about Allah ﷻ Who is the Most Merciful of all those who show mercy? He too, will grant those who resort to such sacrifices on His path the highest calibre of His friendship. He will not allow their sacrificial blood to go to waste. He will cause them to shine forth to the entire world because their hearts have been turned into Shami Kabab as a result of which their spiritual fragrance will spread far and wide.

ایک قطرہ وہ اگر ہوتا تو چھپ بھی جاتا
کس طرح خاک چھپائے گی لہو کا دریا

*Had it been but a single droplet, it could
have been concealed,
How will it ever be possible to conceal an
entire river of blood?*

These fragments of earth, these people who harbour envy and these lumps of clay cannot dam up the rivers of blood within the hearts of the Ahlullah.

## The pleasure in giving up sin

Friends! This life will not be granted a second time! This pleasure and enjoyment, this pleasure of Mujahadah, this enjoyment in sacrificing oneself for Allah سبحانہ وتعالیٰ, this delight in reducing one's desires to blood, this exhilarating joy whereby the river of Allah's Mercy begins to flow will not be granted a second time. On reducing one's desires to blood, Allah's سبحانہ وتعالیٰ river of mercy begins to flow with great force. As a result of which He congratulates one and grants one the prize of sweetness of Imaan.[1] The person who safegaurds a single glance receives a sweet of Imaan. Therefore, will one who protects himself from a hundred evil glances not receive a hundred sweets of Imaan? How large will his sweet shop be? Understand that each person's shop of sweetness of Imaan is different to others. One person protects a couple of gazes while another does not allow even a single evil glance to be cast while saying with his heart:

آرزوئیں خون ہوں یا حسرتیں پامال ہوں
اب تو اِس دل کو ترے قابل بنانا ہے مجھے

*Whether my desires are turned to blood or my
regrets are trampled underfoot,
Now I have to make this heart worthy of You.*

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[1] *Firm faith.*

By Allah سبحانہ وتعالیٰ, let those friends who love (Hazrat) Akhtar and who have trust that he is leading them to the correct and true path realise that there is great sorrow felt when not casting evil glances. However, if this sorrow is tolerated, then Allah سبحانہ وتعالیٰ will grant such sweetness and such closeness to Himself that, let alone remembering the beauties of the world, he will not even think of the women of paradise. This is so because Allah سبحانہ وتعالیٰ is the Creator of the women of paradise and, after all, such women are but a part of His creation. When He bestows the enjoyment of His closeness, then know that there is no enjoyment comparable to it in both the worlds, except for His Didaar which will be granted only in Jannah. Ask those who have been granted this enjoyment and pleasure!

The statement of Hazrat Moulana Fazlur Rahman Ganj Muraaabadi (رحمۃ اللہ علیہ) as I have heard it from my Shaikh is, when the women of paradise will come to me, I will say to them, "I am engage in Tilawat. If you want to listen to the words of my Allah سبحانہ وتعالیٰ remain, otherwise you can be on your way." Tell me now, what is the splendid condition of these Ahlullah! These are the lovers of Allah سبحانہ وتعالیٰ. These are the people that love the Being of Allah سبحانہ وتعالیٰ. How can those who have other desires and inclinations in their hearts, even though they may be permissible desires and inclinations, ever compare to them? The status and position of the Ahlullah is totally something else! What are permissible longings and inclinations? It is praiseworthy to desire the bounties of paradise and the women of paradise if it helps him to abstain from unlawful pleasures. In fact, it is a desirable objective, a means of reward. Yet, compared to this, the position of the lovers of Allah سبحانہ وتعالیٰ is very elevated. They do not abstain from sins out of a desire and longing for paradise itself. They rather abstain from all impermissible actions out of their love for Allah سبحانہ وتعالیٰ and in order to secure His pleasure. The state of permissible pleasures is described in the couplet:

دُنیا سے مر کے جب تم جنّت کی طرف جانا
اے عاشقانِ صورت حوروں سے لپٹ جانا

*When you pass away from this world and go*
*to paradise,*
*O lover of the beauty, embrace the women therein.*

**This is my couplet in which I depict the condition of the lovers of beauty. The lovers of the Being of Allah Ta'ala sacrifice themselves upon the Creator of the beauties of both worlds. Understand that the design of each beauty is unique. Therefore, O you who is dying over all beauties from the time of Hazrat Adam عليه السلام till the Day of Judgment. If the Designer of these beauties comes into your heart, you will not only attain a single beauty that ever existed, but you will attain all the beauties that exist now and that will ever exist. This is because the Designer has within Himself every single aspect of beauty that He endows to others. He is after all, the very Creator and Granter of beauty.**

**What can I say friend! I have no words whereby I can properly express the lofty position of love for Allah سبحانه وتعالى, the pleasure to be derived by linking oneself to Him and enjoyment of closeness to Him. Nonetheless, appreciate whatever I say as a bounty. Those who are caught up in a world of anxiety re caught up because the heart is but one. Such a person looks at one designs and is besides himself with admiration and regret at not being able to possess this beauty. Thus his entire life passes in this state of longing and regret. My beloved friends! Why spend one's entire life in a state of such longing whereby the heart is continually crushed? Give up this longing admiration. Rather search for the Designer of those beauties who are the cause of your longing and admiration, who are the cause of your anxiety and regrets, for He will be found in this very world.**

**How will He be found?** Go to those who are men of Allah and learn the love of Allah ﷻ from them. You will have to make effort for a few days. For some time you will have to liquidise your desires to blood, for a while you will have to avoid looking at these beauties. Thereafter you will experience such pleasure and enjoyment on giving up sins, you will taste such sweetness which will cause you to forget all these beauties. When the Creator of all beauty will manifest Himself in your heart with His special light, the unseen realm will become unseen in name alone. You will experience the special closeness of the Master of the universe within your heart. As a result, the world itself will change for you. It will be as if you are living in another world altogether. Thereafter, **Insha-Allah Ta'ala**, your heart will at all times be intoxicated by the love of Allah ﷻ You will fulfil the rights of your wife but this will be due to it being the command of Allah ﷻ. As soon as the **Azaan**[1] is called out you will say, "O my **Layla**. I am now proceeding to the court of my **Moula.**"[2] You will say, "I am prepared to sacrifice my life but am not prepared to sacrifice my **Imaan**. I will now perform my **Salah** with **Jama'at.**"[3] Thus, those people ﷻ who have serched for Allah and have found and secured Him in their hearts, those who will find the Designer of all beauty in their hearts, the One Who grants sweetness to all sweet things in this world, will attain the ultimate sweetness of the universe. رحمۃ اللہ علیہ He will then say what was said by **Moulana Rumi** ( ).

اے دل ایں شکر خوشتر یا آنکہ شکر سازد

*O heart! Is this sugar more sweet or the*

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[1] *The call of the five daily prayers which is announced prior to each of those prayers.*

[2] *Beloved Creator.*

[3] *Performing congregational Salah together in the Masjid.*

از لبِ یارم شکر را چہ خبر

*What does sugar know of the sweetness in the name of my Allah!*

Sugar is limited and finite. It cannot contain that pleasure which is limitless and eternal. It is only the finite and limited hearts of the lovers of Allah ﷻ that have this ability to bear within themselves the limitless and eternal sweetness of Allah ﷻ. This is a miracle granted to their hearts by Allah ﷻ. Allah ﷻ has created their hearts with such material capable of this. As soon as they attain this sweetness they say:

اے دل ایں شکر خوشتر یا آنکہ شکر سازد
اے دل ایں قمر خوشتر یا آنکہ قمر سازد

*O heart! Is sugar more sweet or the Creator of the sugar?*
*O heart! Is the moon more beautiful or Him who created the moon?*

Therefore, one who attains the Creator of the sun and moon, the light and beauty of the sun and moon will appear dim before his sight. As long as one does not take the name of Allah ﷻ the sun and the moon have no value for him. This is why the Ahlullah do not sacrifice themselves over the suns and moons of this world. If Majnun would have found any Shamsudeen Tabrezi, then through his spiritual strength he would have converted his love of Layla into the love of Moula. And he would have saved him from becoming mad. In fact, the men of Allah ﷻ remove those who are mad in their love of beauty, from the quicksand of finite attachment, from the havoc and the earthquakes of temporary love to the limitless fountain of love for Allah ﷻ then they become so intoxicated that the entire universe with all its pleasures and enjoyments drops from their sight.

## The fading of temporary beauty and an incident to take lesson from

Without the company of the Ahlullah, worldly people remain intoxicated by these toys of dust. They witness such beauty turning to dust before their eyes in spite of which they are not convinced that these are toys made of dust. Ah! For the sake of such toys of dust they destroy their eternal life where there will no longer be death. This is shear foolishness

What can be said? Allah سبحانہ وتعالیٰ has made this world a place to take lesson from. On seeing a sixteen year old girl one's intelligence is lost. It is said, "She makes me lose my senses." When the air-hostess of PIA puts on makeup, one's Nafs immediately "picks up." Yet, look at the same woman in her old age, look at her once she retires, look at her when she becomes an old woman of sixty who shuffles along, will your Nafs still incline towards her and desire her? Will you still express love for her? Or will you flee from her? Similarly, the sixteen year old boy, that one inclines towards and desires, will become an old man of sixty. Why then do you flee on seeing him in this old age of his? Why do you say, "I am upset at seeing you." Why are you now fleeing from those who were the cause of your forgetting Allah سبحانہ وتعالیٰ? Only now, after beauty has gone, your senses have been restored, but now there is no reward in doing so. Had you abstained and protected yourself in your youth, you would have attained Allah سبحانہ وتعالیٰ.

Ah! The entire world is a corpse! This world is a graveyard of corpses! Understand that those who are walking around today are in effect laying in their graves. Every person in the world today will, in a hundred years time, will be buried within the bowls of earth. After every century the inhabitants of the world are to be found under tons of soil. Ponder a little! Over whom are we sacrificing our lives? What is the meaning of sacrificing our lives over those who are corpses? Do not look

at their present beauty. Ratther look at their decline due to which you will remain safe.

اُن کے بچپن کو اُن کے بچپن سے
پہلے سوچو تو دل نہیں دو گے

*Ponder over their old age before you are taken in by their youth so that you do not hand over your heart to them.*

If you look at their present design and continue to die over their present state, you will remain deprived of Allah's سبحانہ وتعالیٰ treasures. Rather, consider their end result. Every beautiful young girl will become a grandmother and every young lad will become a grandfather. If any one challenges this and says that these young girls will remain young forever and will not become old grandmothers and that thase young lads will also remain young without becoming grandfathers, I will accept his challenge. I will prove by means of the internationally accepted gauge of common sense that every young girl will grow old and become a grandmother whether she has grandchildren or not. Even though they may have no grandchildren, such women will still look like grandmothers. I am not merely saying this. You will definitely accept what I am saying and cannot say anything contrary. You will not be able to present any proof for your claim. Your claim is without proof because it is mere assumption and metaphor. The claim I make is without fear of opposition and is absolutely proven to be correct. It is acknowledged by one and all and is an undeniable fact. Even if some young woman or man agree to utilise their youth to the maximum by remaining attached to each other in such a manner that they will not part from each other for even a single second, I still emphasise the fact that they will become old in each other's arms.

- Their lustrous black hair will turn grey and then white.
- The shiny white teeth will rot and fall out.
- Their rosy cheeks will become pale and sink in.
- Their backs will become weak and bent over.
- Such old age will overtake them that merely looking at them will disgust and offend one.

This is not some imagined situation but is a definite fact. It is most certain that their teeth will rot and fall out. Their black hair will turn ashen white. Who then is there in this world who will lovingly make eye contact with such an old woman or with such an old man? The spring of beauty is only for a few days and the Mujahadah is also temporary. Therefore, make Mujahadah for a few days and gain everlasting peace and tranquillity. The life of a person consists of three stages.

- Childhood.
- Youth.
- Old age.

Both a person's childhood and old age are not worthy of directing towards. Between these two periods is one's youth which is the period wherein one is tested. Resort to Mujahadah during one's youth. Safeguard one's eyes and heart during this period from only that which is forbidden. We are not stopping from that which is permissible. If one has the means, one should get married whereby one can derive permissible pleasure. If on the other hand, one is poor due to which one is unable to get married or if it is not destined for one to get married, Allah سبحانه وتعالى knows, "My servant is romantic by nature. He hankers greedily after beauty, if he were to get married, he will be preoccupied night and day therein. He will not be able to maintain moderation and will spoil his health in the process." In the case of such people, Allah سبحانه وتعالى makes the arrangement for them not to get married. Such people should bear patiently and act upon this couplt of mine:

جب نہیں دی مجھے حلال کی مَے
کیوں پیوں چُھپ کے میں حرام کی مَے

*Since He did not grant me permissible intoxicants,*
*Why then should I resort to drinking that which is forbidden?*

**Making an effort to please Allah ﷻ is equal to attaining Him. If you are not prepared to sacrifice your desires, do not step onto this path. This is not the path of the weak, it is the path of bold lions and brave men. Resort to manly courage, for Allah ﷻ has not made you a hermaphrodite. Why then have you become a hermaphrodite and a coward? Allah ﷻ firstly endowed us with courage before making Taqwa compulsory upon us. It should not be case of making excuses by saying, "Sir, what can we do? We do not have the courage to abstain from looking at beautiful women." Allah ﷻ is not an opressor who did not grant courage and still make Taqwa compulsory. He has granted courage to one and all. The fact of the matter is that we are not courageous enough to use our courage. We are like that cow which out of love for it's young, draws up some milk into its udders. Thereafter, even if one tugs at its udders a thousand times over, it will still not give any milk to the farmer milking her. Yes, that is a different matter if it loves its master more than it loves its young. Similarly, if our love for our Master and Creator develops more than our love for our base desires, Taqwa will become very easy to attain. Those who submit to and satisfy their base desires which are impermissible, those who do not drink the sacrificial blood of their desires, they, I swear by Allah ﷻ, will not become men of Allah ﷻ.**

**Therefore, have mercy on yourselves. Repent from being a weakling, for this is what entails good character. Ask those women to whom you have sold yourself in order to satisfy your Nafs, that you stare at all the time with craving gazes whether**

you hold any respect and honour in their sight or whether you appear to be worse than dogs and swine in their sight? You are tolerating your own disgrace and humiliation and are the same time deprived of Allah ﷻ as well. Ah! Being deprived of Allah ﷻ is to remain deprived in both the worlds, for He is the Master of both the worlds. One who pleases the Master of both the worlds attains both the worlds while one who falls prey to the tricks of his **Nafs** remains deprived of both the worlds. He can never become a man of Allah ﷻ and will be the embodiment of:

﴿ خَسِرَ الدُّنْيَا وَالْآخِرَةِ ﴾

*"Destroyed in this world and the hereafter."*

He will remain deprived and unfulfilled in both the worlds. Only those who are deprived and lowly, claim not to have any courage. I emphasise the courage is present in one ans all. As proof for this, let someone with a gun stand behind one. Knowing that a gun is pointed at one's back does one have the audacity to commit any sin? Knowing that as soon as one does commit a sin, a bullet will be fired? Will one say at that time, "I don't care whether I live or die," or will one flee from those sins even faster than the horses that take off in a race? The fact of the matter is, life is beloved. Had **Imaan** been just as beloved, one would have fled from every sin. One who is prepared to put his life on the line for the sake of Allah ﷻ will in effect save his life and find Allah ﷻ in the process as well. Had it been impossible to find Allah ﷻ, **Taqwa** would never have been made compulsory. Why would Allah ﷻ command His sevants to perform such action which are not possible to act upon? It is we make **Taqwa** difficult by constantly looking at that which is forbidden and by hankering after it all the time. If one safeguards one's sight, no other test is as difficult. During this day and age, we should make an effort not to even spoil our first gaze. Be very careful in raising one's gaze,

for even though the first gaze is forgiven because it is out of one's control and to save oneself from it is difficult. Nonetheless, even that first gaze has its harms because it is also one of the poisonous arrows of Shaytaan.[1] If one were to mistakenly consume poison, it will not be a sin, but the poison will still have its effect. Therefore, in this day and age, of immodesty and nudity, one has to even protect the sudden gaze otherwise, one who heedlessly casts a sudden gaze will be consuming dose after dose of poison. In this day and age, the method of becoming a man of Allah ﷻ is through protecting one's gaze and heart. If it leads to sacrificing the heart by not submitting to such desires, let it be so, for Allah ﷻ wants from us the blood of denying our unlawful yearnings and desires. My couplet concerning this is:

نَے تیرا دل نَے تیری جاں چاہیئے
اُن کو تجھ سے خونِ ارماں چاہیئے

*Neither your heart nor your life does He want,*
*All He wants from you is the blood of your*
*longings and desires.*

One who has learned to reduce his unlawful longings and desires to blood has obtained Allah ﷻ. Tell me, when one has attained Allah ﷻ what hasn't he attained? Will he not experienced pleasure in excess to that which is to be enjoyed in both the worlds?

What can I say? The subject matter that is within my heart has still not been fully expressed. It cannot be adequately put in words. Vocabulary fails and words wring their hands in anguish, for they say, "We cannot go further than this." At such a time there is no choice but to turn to Allah ﷻ in

[1] *The accursed Devil.*

supplication, crying and shedding tears. Therefore, I cry and ask Allah سبحانه وتعالى "O Allah سبحانه وتعالى ! I beg of Your Mercy to enable my painful request to settle in my heart and the hearts of the listeners."

Friends! I ask you to use the intelligence granted to you by Allah and ponder. If that Allah سبحانه وتعالى who is the Creator of all forms of pleasure in the both the worlds, is attained by our hearts, will our hearts not be the bearers of the pleasures of both the worlds? How, will a person, who has no enjoyment and pleasure within himself, be able to create anything that is a source of enjoyment and pleasure? Therefore, do two things and you will attain Allah سبحانه وتعالى There is no need to die over designs, for the Designer will be attained.

There are but two things to do:

To love a man of Allah

- To love a man of Allah سبحانه وتعالى and resort to his company. Attaching oneself to the men of Allah سبحانه وتعالى has been commanded by the Qur'aan:

﴿ كُوْنُوْا مَعَ الصَّادِقِيْنَ ﴾

*"Be with the truthful".*

This attachment to the men of Allah سبحانه وتعالى is Divine technology whereby one's inferior and deficient heart, when attached and linked to the hearts of the Ahlullah will lead to one's heart becoming a superior and perfect one. In other words, by remaining with a perfected guide, one will also become perfected.

Secondly, one must tolerate the pain and sorrow of

- Secondly, one must tolerate the pain and sorrow of giving up sins in the path of Allah سبحانه وتعالى.

## The incomparable reward of shedding the blood of desires

All I am asking you to do friends, is sacrfice, your unlawful desires and longings for a few days. As a result of such sacrifice, you will attain such intense love for Allahﷻ as is enjoyed by the men of Allahﷻ. Just as was explained to me by my Shaikh in Jhonpur that, that sesame seed which is not polished if mistakenly left with rose petals then the fragrance of the rose will not be absorbed by the sesame.

Therefore, what is required from you is to shine and polish your heart by submitting yourself to Mujahadah. This will cause you to become very sensitive. Tolerate the grief and sorrow which comes by not allowing yourself to disobey Allahﷻ for even a single second. Insha-Allah Ta'ala you will attain incomparable returns for this. You will be rewarded for shedding your tears of blood. Allahﷻ established the law of Shari'ah[1] that if someone kills a person, blood money becomes binding on him. He, after all, is the Most Kind, especially to all those lovers of His who shed tears of blood in His path. He grants incomparable rewards and incomparable bounties. Allah's Beloved Messenger (ﷺ) has explained that one who safeguards his sight is granted the sweetness of Imaan by Allahﷻ. He takes away the sweetness of the eyes and grants, instead, the sweetness of the heart. Just put it to the test and experience for yourself what great gifts and bounties He endows. Worldly people can give but a single penalty of blood money according to the command of Shari'ah. Otherwise, Qisaas[2] comes into effect whereby they are punished and put to death. Yet, the reward for the tears of blood shed in His path is unlimited. No comparison can be found for it in this world. This is why, every Wali[3] finds within his heart incomparable

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[1] *The Code of Law enjoined by Allah Ta'ala which governs the life of a Muslim.*

[2] *The Islamic penal code.* [3] *Friend of Allah Ta'ala.*

**pleasure and enjoyment. Since Allah ﷻ is incomparable, the pleasure in taking His name is also incomparable, limitless and eternal. The kings and rulers of the world posses temporary crowns and thrones whilw Ahlullah possess unlimited crowns and thrones. The lovers of the world eat limited dishes, but the Ahlullah, upon reciting the name of Allah ﷻ but once, taste the juice of all the different varieties of grapes in the world, the taste of all the Shami kababs and Biryani reaches their hearts because they have taken the name of the Creator of grapes, Creator of Shami kabab and the Creator of Biryani. He is the Creator of all the taste and pleasures of both the worlds. What can I say friends! Truthfully speaking, the vacabulary of the universe is completely taken aside. Further than this, we are unable to explain the love of Allah ﷻ. A person will not be able to define and explain the taste of Shami kabab but as soon as he puts a piece in someone's mouth, the person will experience first-hand what it tastes like. Therefore, do not try to evaluate whether (Hazrat) Akhtar has correctly expressed the love of Allah ﷻ or not, whether he has chosen the appropriate words or not. Accept the fact that he is a simple villager who does not even have a command over the Urdu language. Nonetheless, allow him to put the Shami kabab of Allah's love in your mouths after which there will no longer be any need for words. You will realise and taste for yourself this exhilirating, thrilling and delightful love. In order to attain this, do but two things:**

**✿ Firstly, adopt the friendship and company of some special servant of Allah ﷻ Remain with him for some time whether he is on journey or at home. Study how he lives in moments of joy and sorrow, how he reacts in moments of anger, what is his approach to the beauties of the world, what is his approach to the kings and noblemen, what is his attitude with the poor. At every juncture of his life, you will, Insha-Allah, detect that there is some priceless treasure in**

Secondly, do not fall back in bearing the brunt of sorrow in giving up sins. Do not be a coward. Adopt the courage of a man. A villager came to a friend of mine who was a lawyer. The lawyer said to him, "Recite some poetry for me and I will fight your case." This person said, "Listen sir," and began reciting:

بُلبُل نے کہا عشق میں غم کھانا چاہیے
پروانہ بولا عشق میں جل جانا چاہیے
فرہاد بولا کوہ سے ٹکرانا چاہیے
مجنوں نے کہا ہمتِ مَردانہ چاہیے

*The nightingale said, one should bear the pangs of love,*
*The moth said, one should burn in the fire of love,*
*Farhad said, one should collide against the mountain,*
*Majnun said, one needs the courage of a man.*

As soon as I hear the words of love, my ears stand up, for wherever I hear anything related to love, I listen attentively and take a lesson.

I make the same appeal to you, I make this appeal to my own Nafs just as I make to your Nafs, had Allah سبحانہ وتعالیٰ not granted us manly courage, He would not have issued us manly commands. After giving us the courage and strength, He issued the command to safeguard our gazes. Why then do you and I not resort to this courage? Why do we become thieves of this courage like the cow that steals milks from its owner for its young? This is also the case of the Nafs which does not use the courage at hand for the sake of impermissible pleasures. It does not allow one to use all the courage at one's disposal.

The day one firmly decides, "O **Nafs**! My Allah ﷻ is more beloved to me than your desires and longings. O **Nafs**! I have had first hand experience in fulfilling all your desires my entire life as a result of which I have experienced nothing but grief and sorrow. Not on a single occasion of obedience to you have I ever experienced true peace and tranquillity. As soon as I listen to Allah ﷻ, He grants me peace and tranquillity." Therefore, obey and listen to Allah ﷻ who is the Most Kind and Generous and do not obey **Nafs** who is your open enemy.

Firmly resolve that from today, "Whether it means living or dying, O **Nafs**, you will be reined in. I will keep a firm hold on your rein and will thereby attain Allah ﷻ." Make a firm intention today that from this very day we will not displease Allah ﷻ by fullfilling any forbidden desire or longing.

It is but these two things that Allah ﷻ has shown us to do in order to became men of Allah ﷻ. I have recited the verse relevent to this:

﴿ كُونُوا مَعَ الصَّادِقِينَ ﴾

*"Be with the truthful".*

The second requirement is **Mujahadah** which is proven from this verse.

﴿ وَالَّذِيْنَ جَاهَدُوا فِيْنَا الخ ﴾

*"And those who strive in Our path ....."*

The company of the **Shaikh** is like roses and jasmine. What then are we? We are the sesame seeds that require polishing and shining. What is the **Mujahadah** of sesame seeds? To become polished, then to be in the company of rose petals then to be pressed. Thereafter, the oil which will **Insha-Allah**, be produced, will not be termed as sesame oil but will be referred to as rose

and jasmine oil. After resorting to Mujahadah, through the blessed company of the Ahlullah who are spiritual flowers, the oil of the Nafs will also be pressed. A resident of Bombay who was an oil merchant and who owned an oil-factory, visited me once. I asked him, "What different types of oil do you press and extract?" He replied, "I press mustrad oil, violet oil, etc." I then asked him, "Have you ever extracted the oil of the Nafs or not?" He asked, "What benefit is there in extracting the oil of the Nafs?" I said in response, "If you extract the oil of the Nafs, you too will become a Waliullah and anyone whom you anoint will become a Waliullah. Crush the base and evil desires of the Nafs. Do you give in to its forbidden demands. Once this is done, understand that the oil of the Nafs has been extracted. Ah! it is this very oil of the Nafs which makes a person a Waliullah."

I have presented to you the essence of my seventy years of life. Adopt the company of the Shaikh and firmly intend that even if it means giving up life, we will not displease our Lord and Master. If Nafs were to say, "If you do not commit the accursed act of casting evil glances, you will die," reply to your Nafs with these words, "We do not wish to live while committing such accursed acts leads to death, we love and look forward to such an honourable death." Tell me, are these not the words of Allah's Beloved Messenger that the Nafs is your enemy? Tell me brothers, is it not compulsory upon us as his followers is bring faith in his words or not? Thus, do not listen the words of the enemy! Listen, rather, to the words of Allah's Beloved Messenger (ﷺ) who said, "Your greatest enemy, which rests in your side, is your Nafs."

﴿ اِنَّ النَّفۡسَ لَاَمَّارَۃٌۢ بِالسُّوۡٓءِ اِلَّا مَا رَحِمَ رَبِّیۡ ﴾

*"Verily, the Nafs constantly commands evil except upon those whom is the Mercy of my Lord."*

Therefore, do not trust the Nafs-e-Ammarah.[1] Rather perform those acts which draw the Mercy of Allah سبحانه وتعالى and not the acts which brings punishment. As long as perform acts which draw the Mercy of Allah سبحانه وتعالى you will remain:

﴿ اِلَّا مَا رَحِمَ رَبِّیْ ﴾

*"... except those upon whom is the Mercy of my Lord."*

Nafs will not be able to spoil you.

In today's lecture you have been informed of but two simple things to do in order to become a Waliullah. To attach oneself to some Waliullah. How will you know that a person is a Waliullah, so that one is not deceived? Consider whether he has stayed with some Waliullah or not. How will one know that an inferior quality mango has become a superior quality mango? Consider whether the inferior quality mango has been grafted to a superior quality mango or not. Thereafter, taste it as well. Also, determine its rate in the marketplace, especially from those who are experts in the field. The Ulama-e-Deen[2] are experts in the field. Ask them whether a particular Shaikh is suitable for you or not. Fair minded Ulama-e-Deen will never deceive you nor will they be deceived. The Shaikh to whom Ulama are becoming Bay'at should be considered to be a true Shaikh because the Ulama-e-Deen have before them the light of knowledge. Those who do not match up to their standards, the Ulama-e-Deen do not become Bay'at to them. Therefore, it is the great bounty of Allah سبحانه وتعالى that great Ulama around world have become Bay'at at the hand of this simple soul. Have the firm intention to even sacrifice your life in order to please Allah سبحانه وتعالى. Tell me, does one's life have greater rights or does Allah سبحانه وتعالى have greater rights? With what heart am I to continue explaining this to you?

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[1] *The base self which repeatedly commands one to disobey Allah* سبحانه وتعالى.

[2] *The learned scholars of Islam.*

**Just allow Allah to enter your hearts!**

**Let us now make Dua, for further than this, we have only Dua as our support. O Allah ﷻ Entrench this firm intention within our hearts that we will no longer displease You. We will put our lifes on the line in order to please You. We will not allow even a single form of Haraam pleasure to sway us away from You. Since we are sacrificing our very lives for You, dissolve Your love in our very heart and souls whereby every single thing in the entire world becomes meaningless in comparison to You. You are the Greatest. There is nothing at all greater than You. Therefore, let every thing in the world become meaningless and valueless in comparison to You. Let us not sacrifice ourselves and die over that which has no value. These corpses are nothing. Corpses have no value. If we are to die over corpses, it will be a case of corpses dying over other corpses, the total of which is nothing but corpses. O Allah ﷻ! Grant us all Taufiq.[1] Your perfect love. Grant us perfect safety and security. Save us from all forms of calamities in this world and the hereafter. Save us from all the harms of the creation. O Allah ﷻ! Grant us complete safety and security.**

**Ameen!**

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ

وَصَحْبِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ط

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[1] *The ability to obey Allah ﷻ.*